

'WHAT IS IN A NAME?'
Everything! Who has not heard the commo-

sayings, get your hands off me, and I might as well kill a dog as give him a bad name?" To some people in our "quaker world," a name is everything. To them nothing is good which comes from Nazareth. Truth and fiction—black and white—good and bad, are all alike, if they come from the same source. The author might talk like angels, argue like the Apostle Paul, and persuade with the eloquence of Isaiah, and yet produce no effect upon a certain class of individuals, because with them a name has more influence than both.

Such will gag, and strain, and choke at an idea or proposition coming from one quarter, which, when it comes from another, having a different label, or from one of a different name, will go down like the most palatable food, without a thought of its origin or its promotion. "What is in a name?" Ah, neighbor A, just try it. If you want to effect some laudable object, and desire the aid or countenance of your neighbors, or of strangers, the first question you have to answer is, not what are you, and what do you do, but who is the author. If you are a Quaker, your reader wants to know, not what it is—what its character, but, who is the author. Some men look through such green spectacles, and are so cross-eyed, that they see every one who is not of their own name as a Quaker. They are so prejudiced, that they never see an angel of light, and they fancy him to be the most beautiful creature. Call the most righteous man in community by a bad name, and those men take him to be a demon. Label a whiskey barrel "a good creature of God," and a real saint will be a real good creature of God; and a real president, and he is an honest man. And so we might go on, without end.

to illustrate the fact that there is as much in a name with the great mass, especially with a certain class of "black-eyed" men, as there is in a name without. The person who writes or speaks, but by the *name* of the person who writes or speaks. Such we envy not. If they are willing to be duped by those who wear "the liverty of heaven to serve the devil in," let them go on. They will reap their own reward.

COLONIZATION.

☞ Henry Clay was unanimously re-elected President of the American Colonization Society, at its recent annual meeting held in the city of Washington.

—Exchange Paper.

And this is the society which has so long galled good people with the idea of promoting the abolition of Slavery. "Twenty years ago," says the Standard, "this confirmed and hardened slaveholder for its President. It is well known, by all who know anything about the truth, that Henry Clay has done more to strengthen and extend the laws and many years ago, he placed the truth in public life. He has, for a long lifetime, been robbing a large number of his colored fellow men of their rights, during all which time he could, any day, have emancipated his slaves, and placed them in comfortable and useful positions. He has colonized every one of them to

Liberia, we out the aid of the society. And now that society continues to honor him with election to its highest office. Will a beauty of a Whig? What a beautiful satisfaction! Compass sea and land to remove a few continents to the shores of Africa, and then crown with its highest honor a man who has revealed, even to hoary hairs, upon the unpaid toll of those ill-fated sons and daughters of Africa whose life has brought, chastized and heathenized. Will any one be so fool-hardy as to claim for the Colonization Society the design of effecting, promoting, or even of desiring emancipation? How can the blessed God be brought, chastized and heathenized thus? Will any one be so fool-hardy as to claim for the Colonization Society the design of effecting, promoting, or even of desiring emancipation? How can the blessed God be brought, chastized and heathenized thus? Will any one be so fool-hardy as to claim for the Colonization Society the design of effecting, promoting, or even of desiring emancipation? How can the blessed God be brought, chastized and heathenized thus?

tending to be benevolent? No! His curse be upon them!—*Ibid.*

From the Frankfort Commonwealth.

SLAVERY IN THE COLONIES IN 1776.

Aided by an article which appeared some time since, under the above title, in the *Commonwealth*, we have been enabled to ascertain the various authorities within our reach upon this subject, and we find that, at the Declaration of Independence in 1776, the whole number of slaves in the colonies was estimated at 500,000, and were divided among the colonies as follows:

Massachusetts,	3,500	Delaware,	9,000
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Rhode Island,	4,370	Maryland,	80,000
Connecticut,	5,000	Virginia,	165,000
New Hampshire,	629	N. Carolina,	110,000
New York,	16,000	S. Carolina,	116,000
New Jersey,	7,500	Georgia,	11,000
Pennsylvania,	10,000		
Total,			502,130

In August, 1820, the first slaves ever brought to this country were landed on James river, in the colony of Virginia, from Cuba. During the war, the slaves were landed and sold, and very soon thereafter, the groves constituted a valuable and important part of the species of merchandize, in nearly or quite all the colonies. They were brought over in large numbers, and were sought after with great eagerness by the agriculturists of those primitive times. The continued to be imported to a greater or less extent until the tide was checked by act of Congress in 1808.

From 1776 to 1790—the slave population in the United States increased about 39 per cent. The census of 1800 exhibited a slave population of 980,401; that of 1810, 1,104,264; of 1820, 1,638,365; of 1830, 2,009,031; and of 1840, 3,466,553.

ANTI-SLAVERY MEETING IN KENTUCKY.

The Louisville Journal of the 2d inst. has the following notice of a meeting held in that city the night before upon the subject of slave emancipation:—

The call for a meeting of the friends of prospective emancipation at the Court House, last night, was responded to in a manner the most gratifying and cheering to the friends of the cause. In consequence of the disagreeable weather, the Court House was crowded, and among the audience was a majority of our most respectable, intelligent and influential citizens.

The meeting was organized by the appointment of W. W. Wood as Chairman, and Reuben Davis as Secretary. On motion, Messrs. James Speas, Bland R. Dawson, Thomas H. Shreve, and William E. Glover, were appointed to prepare and read a resolution to the effect of the sense of the meeting, and to refer the same to the committee, and particularly reference to constitutional reform, and particularly with reference to the subject of emancipation.

The preamble and resolutions of the committee, with a substitute offered by Rev. Mr. Breckenridge, were committed to the committee, to which Mr. Breckenridge was added, with instructions to report an address to the people of the State, to be presented at a public meeting to be held on the 12th inst., at 12 o'clock.

As we believe, the first public meeting of

EMANCIPATION IN KENTUCKY. The Louisville Courier boldly takes the side of freedom in the slave question now under discussion in that State, and scolded all the attempts to silence discussion upon the subject. It asserts that the overwhelming vote thrown in favor of a convention to amend the Constitution, is virtually a vote against slavery, as there was no complaint against the existing Constitution.

FITCHBURG.

One of the One Hundred Conventions was held in this flourishing town, on Saturday and Sunday last, in conjunction with the annual meeting of the Worcester County (North) Anti-Slavery Society.

The meeting commenced on Saturday afternoon in the vestry of the Trinitarian church. Prayer was offered by the Rev. George Trask. Parker Pillsbury offered the following resolution, and spoke in its support:

Resolved, That the existence of 3,000,000 slaves and 4,000,000 professing Christians in the same country, proves that either the religion of the country is good for nothing, or they are good for nothing who profess and preach it.

On motion, the following persons were chosen a Committee to prepare business for the Convention: Adin Ballou, of Hopedale, Parker Pillsbury, of N. H., Oliver Johnson, of Hopedale, Lucy Stone, of W. Brookfield, and Benjamin Snow, Jr., of Fitchburg.

In the evening, the above resolution again came before the meeting, which was addressed by Parker Pillsbury, Lucy Stone, Adin Ballou, Samuel May, Jr., C. Stearns, and D. Snow, Jr.

Adjourned to meet on Sunday morning, at 10 1/2 o'clock, at the Town Hall.

SUNDAY MORNING.

The convention assembled at the appointed time and place; a large number of persons were present.

Adin Ballou offered prayer.

Mr. Ballou, from the Business Committee, presented the following resolutions:

Resolved, That man-stealing is one of the most diabolical and abhorrent crimes which man can perpetrate—and that all men-stealers are to be accounted capital criminals accordingly.

Resolved, That all slaveholders are man-stealers by continual repetition and perpetration of the crime, and are to be regarded accordingly.

Resolved, That all who fellowship slaveholders, whether in Church or State, fellowship man-stealers, and are partakers in their iniquity.

Resolved, That a Church which fellowship, tolerates, or winks at slaveholding, is in spirit and influence a man-stealing Church, and ought to be excommunicated accordingly.

Resolved, That a government which recognizes slaveholders as worthy to administer its affairs, to legislate for its subjects, to exercise the elective franchise, and to be protected in their slaveholding, is a man-stealing government, in which no person can voluntarily participate, without endorsing, aiding and abetting man-stealing.

Resolved, That slaveholding involves all conceivable sins against God and humanity, that it is the sum of all villainies, and they only who sincerely abhor it as such, and treat its upholders accordingly, are worthy of the name of abolitionists.

Resolved, That American Slavery was conceived in sin, brought forth in iniquity, and established by human law against the divine law; that it is sustained by a perverse public sentiment, mainly through the prevalence of false religion, and can be abolished only by revolutionizing that public sentiment.

Resolved, That it is our great mission, as abolitionists, to revolutionize public sentiment, by causing the people utterly to loathe pro-slavery in all its manifestations.

Mr. Ballou spoke for a time in support of these resolutions. An anti-slavery hymn was sung.

Sacred May, Jr. offered the following resolution, and spoke in its support:

Resolved, That the anti-slavery meeting is especially appropriate to the first day of the week, the day set apart for the preaching of the Gospel; and all they, who profess and call themselves Christians, and who truly desire to honor him who came to seek and save those who were lost, will find in such a meeting the best use and the most acceptable improvement of the day.

Adjourned to 1 o'clock.

AFRERNOON.

An anti-slavery hymn was sung; after which Parker Pillsbury presented the two following resolutions, and sustained them in an earnest and most interesting speech:

Resolved, That abolition of this slavery—a work not to be postponed for erecting churches, supporting ministers, promoting revivals, keeping Sabbath, administering baptisms, or partaking of sacraments; nor yet for legislating on a national currency, a protective tariff, distribution bills, or internal improvements; and no minister of religion or politics, who does not make the overthrow of the slave system equal in importance if not paramount to all other questions, political or religious, is fit to form or control the public sentiment of the times.

Resolved, That so long as our Constitution and Union are admitted to be at open war with the government of God, in their various provisions and guarantees for slavery, they are literally a covenant with death, and an agreement with hell.

The discussion was continued by Charles Stearns, Parker Pillsbury, and Lucy Stone.

The following persons were nominated and chosen officers, for the ensuing year, of the Worcester County (North) Anti-Slavery Society.

President—T. T. EVERETT, of Princeton.

Vice-Presidents—George Miller, of Westminster, J. G. Clark, of Hubbardston, Joe Smith, of Leominster, Benjamin Snow, Jr., of Fitchburg, Alfred Wyman, of Westminster, Noah Humphrey, of Princeton.

Directors—Wm. B. Stone, of Gardner, C. S. Brown, of Hubbardston, Mrs. F. H. Drake, of Leominster, Albert C. Howe, of Princeton, Mrs. Geo. Miles, of Westminster, Mrs. Alfred Wyman, of Westminster, John Nurse, of Leominster, T. P. Locke, of Westminster.

Secretary—John A. Mirick, of Princeton.

Treasurer—Benson Bigelow, of Westminster.

Adjourned to evening, 6 1/2 o'clock.

EVENING.

The spacious hall was suitably filled. A prayer was offered by SAMUEL MAY, JR., and an anti-slavery hymn was sung.

The resolutions before the meeting were read, and remarks were offered by Adin Ballou, Lucy Stone, and Oliver Johnson. After which, the resolutions were adopted by the Society, without dissent, and the meeting was dissolved.

This meeting was very well attended, and close attention given; and we hope that a deep and lasting impression was made.

THE CLERGY, AND HOW THEY VOTED, AGAIN.

WALTHAM, Feb. 15, 1849.

FAIRFAX GARRISON.

I did not intend to trouble you any further on the subject of the clergy and their voting; but the 'Mirror,' a small paper published in this village, edited by Dr. Skinner, and extending no farther in circulation than the length and breadth of Waltham plain, has undertaken to gloss over the sinful acts of the clergy of this town, by denying my statement in the Liberator, of Jan. 16, 1849. Now I can assure you that the statement thus made is true; and I think it to be literally true, every word of it. So far as it regards the Rev. Mr. Hill, the editor of the Mirror does not deny that he (Hill) did say that the war with Mexico was a murderous one, and those employed in it were guilty of murder; yet there is nothing 'inconvenient' in the course pursued by Mr. Hill, in voting for Taylor!! So thinks the editor of the Mirror. Well, the editor of the Mirror must be one of great discernment not to detect any incongruity in such an act. I say, the clergyman who will be guilty of such an act is either a hypocrite or a coward. Thus the

Rev. Mr. Whitney, when voting for Gen. Taylor, desired that his vote might elect him to the Presidency of the United States. If he did not so desire, why did he use the means? The act showed the desire, and desire is prayer; which proves what I said in my former communication, that he (the Rev. J. Whitney) voted as he prays.

Of Rev. T. G. Farnsworth, the Doctor says, 'he is of age, and can speak for himself.' I am quite willing that he should speak; and what does he say? Why, that the slaveholders ought to be paid for their slaves; for it is property to them, as much as horses or swine are the property of the men of the North; and in his valetudinary sermon to the Universalist Society in this place, he says—I warn you, my hearers, not to let any of the exciting topics of the day enter within these walls. KEEP THEM OUT! Now what were these exciting topics? Anti-slavery principles had begun to be discussed in the evening conference meetings, which was a topic too 'exciting' for the dough-faces—many of whom attend those meetings.

Our faithful friend, LEWIS HAYDEN, will no doubt well remember one of those meetings when he was at W. a few years ago. He had his feelings much injured not only by the Rev. gentleman above named, but others of the same stamp.

Finally, it turns out that the Rev. Dr. Skinner, editor of the Waltham Mirror, is the Taylor goat referred to in the Liberator of Jan. 16; for he says, 'the goat referred to I take to be my humble self; but he adds—'No such reason for 'stepping out,' as that stated above, was ever assigned.' He has never assigned any other reason; for, in a conversation with him, he said that 'the Methodist clergy not only preached Free Soil sermons to their people, thus imposing upon the Whig and Democratic portions, but the Rev. Mr. Sanborn himself said to me, that Mr. Van Buren was the most objectionable man of the three up for the Presidency; and yet he (Sanborn) voted for free soil. So, if that is the course that the Methodist clergy are to pursue, I have paid my last dollar to their support.' Well, the Doctor did 'step out,' and from that time to the present has been with the Episcopal body; and I know of no other reason for his doing so than that his minister voted for Free Soil, or for Van Buren.

I have now done with this unpleasant subject, though I will never shrink from exposing hypocrisy and errors of all kinds. I heartily wish there might be a reform in all our religious societies, for the cause of suffering humanity. Then, and not until then, will the clergy engage in the good work of anti-slavery; for they progress no faster than the people.

Yours truly, A SUBSCRIBER.

THE CLERGY IN WALTHAM.

In looking over the Boston Liberator of January 16th, 1849, we saw a communication from this town, over the signature of 'A Subscriber,' which seemed to call for a passing remark. The article alluded to is headed, 'The Clergy, and how they voted.' After enumerating the clergy of this place, and stating the vote they cast, he goes on to say as follows:—Mr. Hill did, nearly two years ago, preach a sermon against the Mexican war, denouncing that war as murderous, and all who were engaged in it to guilty of murder. Zachary Taylor he called a murderer; yet he helped elect him to the highest seat in this nation!! Now it may be that our mental perception is not as clear as that of 'A Subscriber;' for we are free to confess, that we can see no inconsistency whatever in the profession and action of the Rev. Mr. Hill.

Of Rev. Mr. Whitney, a Subscriber says, 'He believes war to be right, and slavery scriptural!' Therefore, he voted as he prays!! Mr. Whitney then prays for, and for the perpetration of slavery!! Now, if 'A Subscriber' supposes that there are three persons in Waltham besides himself, who would give their credence to the above, we think that on investigation he would find himself vastly mistaken. Such a spirit of credulity and blind fanaticism finds no response in the heart of any sensible man in town. Such a spirit is befitting only the age of witchcraft, and the days when 'firing ghosts' performed their nocturnal pranks as monstrous bugsbats to frighten children.

The Rev. Mr. Farnsworth is next introduced upon the stand, and is denounced as a 'dough-face rightly named.' Now, as we have but a very slight acquaintance with the gentleman named, we cannot speak particularly of his peculiar views as to religion or politics. He is of age, and can speak for himself; and can doubtless show a good and sufficient reason for any course of action he may have been led to adopt. However much of a 'dough-face' he may be, we make no doubt but he occupies a position in society equal as elevated as those of his more brassy neighbors, who have renounced their business to denounce and anathematize all those who do not pronounce their abhorrence. But he voted for Cass. Oh, there is the secret. Had he voted for Van Buren, the grand embodiment of the slave power—a man who has done more than any other person living, to establish and perpetuate that vile system of every which all good men abhor—all would have been well.

Finally, the Rev. Jacob Sanborn, the 'unfortunate' man, as he is called, is introduced. He is said to have lost 'one of his best Taylor goats, because he voted for principles, and not for men.' Had 'A Subscriber' said 'Goat instead of God,' it might, perhaps, have reminded him of the story of an old man who had renounced his business to denounce and anathematize all those who do not pronounce their abhorrence. But he voted for Cass. Oh, there is the secret. Had he voted for Van Buren, the grand embodiment of the slave power—a man who has done more than any other person living, to establish and perpetuate that vile system of every which all good men abhor—all would have been well.

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the officers or agents of the Association, have agreed to do so for ten years.

We have then, in our associate capacity, done that which, as individuals, a large portion of the members would on no consideration consent to do; and we can claim no other excuse, and offer no better reason for our act, than can the owners of the tipping cellar in Broad and Ann streets; to wit, 'it puts money in our pockets.' Towards that portion of the Association who feel that the traffic in alcohol induces a serious injury upon society, and that all its influences are demoralizing, this use of the common funds is highly unjust, inasmuch as the associate act is in direct opposition to their deepest convictions and most cherished principles—they are placed by it in a false position; and while on the one hand as individuals, their labor and efforts are devoted to the cause of temperance, on the other, in their associate capacity, they are pandering to the traffic in alcohol, and receiving the wages of that iniquity.

For aught that can be shown, it subjects them to the alternative of becoming participants in wrong doing; or compels them to withdraw from the Association; either way a hardship, not to say insult, to which, in common fairness and courtesy, they should not have been subjected.

For these reasons, I withdrew from the Association; with which I have been connected for more than a third of a century, and request that my name may be stricken from the roll of its members.

Respectfully, FRANCIS JACKSON.

Boston, Dec. 15, 1848.

EMANCIPATION IN KENTUCKY.

Extract from a private letter to the Editor of The Tribune, dated MATSVILLE, Ky. Jan. 26, 1849. We are having an interesting time here. The Emancipationists are just beginning to be felt. The slaveholders are just beginning to be felt. The slaveholders are just beginning to be felt.

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